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remains in these caves has been interpreted to mean that the Indians now living in the region practise cave burial, or did practise it until recent times. This is an error. The Indians of this region, the Mewuk, burned their dead, and never under any circumstances put them in caves. These Indians believe the caves to be inhabited by a stone giant, whom they call Chehalumche, who sallies forth at night in search of food. He preys, by preference, on people, but when he can not get people, takes deer or other animals. He never eats his victims in the open but carries them into the caves and there devours them. Members of several subtribes of the Mewuk have told me this, and have looked with horror on the suggestion that they or their ancestors might ever have put their dead in caves. They say: "Would you put your mother, or your wife, or your child, or any one you love, in a cave to be eaten by a horrible giant?" The idea is so abhorrent to them that the theory of cave burial must be abandoned as preposterous. The Mewuk feel that the finding of human bones in these caves must convince us of the truth of their belief in the occupancy of the caves by Chehalumche, the bones being those of the victims he has carried there.

The mythology of the Mewuk does not admit of any migration but describes the creation of the people in the area they still inhabit. This, in connection with the fact that these Indians speak a language wholly different from any known in any other part of the world, proves that the Mewuk have occupied the lands they now occupy for a very long period—a period which in my judgment should be measured by thousands of years.

This argues a great antiquity for the cave remains, for they must be those of a people who inhabited the region before the Mewuk came—and this takes us back a very long way into the past.

C. HART MERRIAM

#### *FRU SIGNE RINK*

WE regret to announce the death, April 19, in Kristiania, Norway, of Fru Signe Rink, widow of the late H. Rink, formerly Danish governor of Greenland and supervisor of the

Greenland commerce; and known all over the world for his valuable contributions to the ethnology of the natives of Greenland and the Eskimo people generally. Fru Rink survived her husband many years, and was the author of several little books and other writings on the tales, home life and traditions of a people with whom she had a partial connection by blood. Probably no one in Europe had a more intimate knowledge of their character, though it was with difficulty she could be persuaded to the publicity of authorship. Personally she was of a most kindly, hospitable and vivacious disposition, and her death will leave sorrow in many hearts. A daughter resident in Kristiania survives her. W. H. DALL

#### *EXHIBIT OF THE BUREAU OF EDUCATION AT THE ALASKA-YUKON-PACIFIC EXPOSITION*

THE plans of the National Bureau of Education for an exhibit at the Alaska-Yukon Exposition have been formed with special reference to the interests of teachers and officers of education.

In the section assigned to the bureau in the government building, a conference room has been fitted up where visiting educators will find ready welcome. Here they may consult publications pertaining to current movements in education, and a select reference library for teachers. The classified catalogue of this library will be furnished upon request. Arrangements for professional conferences in this room at stated hours may be made if desired.

The space surrounding the conference room is given up to exhibits pertaining to movements for the uplift and extension of rural education. These exhibits illustrate what is actually being done for the improvement of rural schools in the more progressive communities, and thus by concrete examples suggest the means of meeting needs which are felt in every part of the country. The separate exhibits have been prepared under the direction of a committee of the bureau appointed by the Commissioner of Education, assisted by expert collaborators in different sections of the country.